

Tu Fu is much too difficult an author to be tackled single-handed by one who has no serious claim to be regarded as a sinologist. The present translation seems to have been made in the time honoured fashion, that is to say, more or less from the dictation of a Chinese *hsien shêng* or teacher, whose name might well have appeared on the title-page. Such a method has its advantages, but also its dangers; and those who have any first-hand acquaintance with Chinese poetry will not be surprised to learn that the book is strewn with mistranslations. I shall only have room to mention two: P. 77. "Strong soldiers thought Hu Barbarians annihilated; Commanding General was revered as were the Three Chief Ministers of State." The true meaning is very different. What the poet wishes to drive home is the contrast between the discipline of former days and the anarchy that followed An Lu-chan's rebellion:—

Then, our fiery warriors thought only of exterminating the Hu
And our Commander-in-Chief looked with respect to the Civil Ministers of
State.

P. 213. The year-title *Chib Tê* does not mean "Arrival of Virtue" but "Perfect Virtue." Such mistakes are those of a mere beginner in Chinese.

Despite its defects however this book is interesting in that it breaks new ground and may be useful to students if it induces them to turn up the original. A second volume is promised which will complete the story of Tu Fu's life and give a further selection from his poems.

LIONEL GILES.

Mysteries of the Soul. BY RICHARD MULLER FREIENFELS. TRANSLATED BY
BERNARD MIAULL. (George Allen & Unwin, Ltd., London. Price 12s. 6d.)

Herr Richard Muller Freienfels, who is well known for his philosophical and metaphysical teachings, deals with the subject of "The Mysteries of the Soul" from a new angle and elucidates it as far as possible from the present state of knowledge. At the outset he warns us not to expect any melodramatic or emotional results produced by the pseudo-occultists, but tackles the problems of the Soul and Religion from the examination of the facts of every-day life. The subject-matter is discussed mostly from the Western psychological view, with a very brief mention of the ideas of Eastern philosophers or psychologists.

From an historical survey of the views of primitive men, materialists and conscientialists, the author gradually leads up to his own view that soul is the "connecting link between substance and consciousness." "Soul for us is *nothing* but a *happening* a continuity of activity of an extremely complicated kind." In contradistinction to the view of such philosophers as Kant, Hegel, Schopenhauer, who held that the Soul was essentially consciousness, Dr. Freienfels maintains that the Soul develops consciousness and that it could never be consciousness—movements of the will and definite sensations of thought—that body and consciousness are the effect of a third entity which is the Soul. In this doctrine, Dr. Freienfels expresses a philosophical view akin to the ancient Wisdom-Religion or Brahmanavida, that "man has not a Soul, but is a Soul, for his whole life is the unfolding of the Soul," and he dispenses with the immortality of the Soul, but confers on it an infinity.